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A P O L O G Y
FOR THE
BRUTE CREATION,

O R

Abuse of A N I M A L S censured ;

In a SERMON on PROVERBS xii. 10.

Preached in the Parish Church of *Shiplake*,
in *Oxfordshire*, October 18, 1772,

By J A M E S G R A N G E R, Vicar.

Sævitia in Bruta est Tirocinium Crudelitatis in Homines.
Le Clerc in Prov. xii. 10.

* * * This Discourse is not only intended for
such as have the Care of Horses, and other
useful Beasts ; but also for Children, and
those that are concerned in forming their
Hearts.

Dedicated to *T. B. Drayman*.

L O N D O N :

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MDCCLXXII.





DEDICATION.

To T. B. Drayman.

Neighbour Tom,

HAVING seen thee exercise the lash with greater rage, and heard thee swear, at the same time, more roundly and forcibly than I ever saw, or heard, any of thy brethren of the whip in London, I cannot help thinking that thou hast the best right to this discourse. But I am afraid, Tom, that I shall, in some parts of it, appear to thee to be as great a *Barbarian* as thou seemest to me a Savage. If thou findest any hard words in it, come to my vicarage-house, and I will endeavour to explain them to thee in as familiar a language

DEDICATION.¹

as thou talkest to thy horses. For God's sake and thy own, have some compassion upon these poor beasts ; and especially the fore-horse of thy team. He is as sensible of blows as thou art ; and ought not to have been so outrageously punished for turning aside into a road to which he was long accustomed, when thou wast fast asleep upon thy dray. If thou breakest any more whips about him, and repeatest thy horrid oaths, wishing thyself " damned " and double damned" if thou art not revenged of him, I shall take care that thou be punished by a Justice of the Peace, as well as thy own master, in this world ; and give thee fair warning, that a worse punishment waits for thee in the next ; and that damnation will certainly come, according to thy call. I, however, hope better things of thee ; and that all thy punishment will be in this life. It is not likely that thy soul when separated from thy body, will sleep till the day of judgment : According to the doctrine of a very sensible man, it may inhabit the fore-horse of a dray, and suffer all the pain that guilt and whip-cord can give. In a word,

D E D I C A T I O N.

word, Tom, I advise thee to fall upon thy knees, and ask God forgiveness for thy cruelty and thy oaths ; and to be careful for the future not to sleep upon the road ; to drink less ale, and no drams ; so shalt thou save thy whips and thy horses, thy body and thy soul.

I am, Tom,

Thy Friend and Well-wisher,

JAMES GRANGER.

NOTATION

when that of each other I doT know
what is the best way to do this
and as far as I can see it is
the best way to do this
but now you will say that this
is not good enough, so I have
done this, and I hope you will like
it, and if you do not like it
you will find another one.

Yours truly,

John Brown Jr.

Brown Jr.



S E R M O N.

PROVERBS xii. 10.

*A righteous man regardeth the life
of his beast.*

 Y a “righteous man,” in this place, is meant a man of a kind and merciful disposition : in which sense the expression is used in the 37th Psalm, and in several other places of Scripture. Such a man does not confine his good offices to his relations, his friends, his neighbours, and others of his fellow-creatures, who stand in

in need of his aid : but like his great creator, he extends his benevolence to the brute creation ; to which he thinks himself allied, as well as to the higher orders of being, well knowing, that as he can say to an Angel, *Thou art my brother* ; so he can say to the worm, *Thou art my sister.* — It is strange that beasts, especially those of the most useful kind, that do so much *for*, and suffer so much *from* man, have never, at least to my knowledge, had an advocate from the pulpit, though, they have so just and urgent a claim to it, and cannot speak for themselves.

In my following discourse from the text, I shall first briefly consider, the character of the righteous, or merciful man ; such a merciful man, in particular, whose benevolence induces him to regard the life and well-being of his beast : Secondly, mention some striking Instances of contrariety to this character : and then conclude with some reflections upon the whole.

I. I shall briefly consider the character of the righteous, or merciful man, as pointed out in the text.

When God manifested himself to *Moses*, and his name was solemnly proclaimed ; he was styled, “ The Lord, the Lord “ *God, merciful and gracious.*” This divine perfection of mercy, like the cloud with which he was invested, softened the terrors of his majesty, and reconciled it to mortal eyes. The mercy of God is indeed his darling attribute ; it renders him amiable as well as awful. It invites us to approach him, to look up to him as a friend, a father, and protector, while we reverence him as a being of infinite justice and power. This attribute is perpetual ; “ it endureth for ever ;” and is of universal extent ; “ it is over all “ *his works.*” Every order of living creatures “ wait upon him, that he may give them their meat in due season,” says the Psalmist ; who says in another place, that “ *God hath given man the dominion over the works of his hands, and that he hath put all things in subjection under his*

" his feet ; all sheep and oxen, yea and the beasts of the field." Thus we see that man is the substitute or vice-roy of the Almighty, with respect to the animal creation ; but as such, he is accountable to him from whom he receives his power. Many creatures depend upon men for their daily subsistence and protection ; as they themselves do upon God, whose goodness should be their pattern. These lords act absurdly and wickedly, if they affect to be the *tyrants* of the creation.

The righteous and merciful man considers, that the meanest creature was pronounced by the great creator to be very good ; and that if it is in no respect hurtful to him, it has an equal right with himself to live, and to enjoy the benefits of life : That wantonly to provoke, punish, and put to torture, any animal that Providence hath placed under his care, is to betray his trust, and sin against the great *law of humanity*, which comprehends every kind of being that hath the same acute sense of pain, which he finds in his own frame. Some virtues are so closely

closely linked together that they are, in almost every instance, inseparable. If a man is merciful, we may venture to pronounce him just, generous, and charitable : If cruel, we have as great reason to believe him unjust, sordid, selfish, and treacherous.

No prudent man would trust his common concerns, much less his life or fortune, in the hands of a wretch who makes cruelty his sport, and who enjoys the tortures and agonies of dumb and helpless innocence.—The state of *human* life is sufficiently miserable at best ; but that of brutes, which are the servants and drudges of man, is still more wretched : so that without the *humane* and the *merciful*, who are inclined to bear one another's *burden*, and to lighten that of every suffering creature, the world would be such a scene as would shock every man of tender sentiments, and make him often wish to be out of it. He that is of a gentle and benevolent temper, who rejoices with them that rejoice, and weeps with them that

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weep ; who is ever ready to pour balm into the wounds of a friend, or even of an enemy ; to throw a cordial into the bitter cup of life, and to support and direct the trembling hand that holds it ; whose mercy, like that of the deity, extends itself to *every living* object of it, is one of the first characters upon earth, and the greatest favourites of heaven. Blessed, says our Saviour, are the merciful, for they shall obtain mercy.

But I proceed, *secondly*, to mention some remarkable instances of contrariety to this character of the *righteous* or *merciful* man.

Solomon, in the clause following the text, has this strong and uncommon expression : " But the tender mercies of the wicked are cruel."

If the tender *mercies* of the wicked are cruel, what must their cruelties be, as they stand in opposition to their mercies ? I, to my great indignation and regret, have

have often been an eye-witness of what they are ; and especially in the treatment of the horse, a gentle, docile, generous, and useful beast ; to which we owe a very great part of the necessaries, conveniences, and ornaments of life ; and which contributes, more than any other, to our health, ease, and security. Yet how often is this noble animal, which so highly deserves our friendly care and protection, the victim of youth, wantonness, ignorance, stupidity, and cruelty ? How often is he whipped, spurred, battered, and starved to death ? What a piteous spectacle is his lean, hide-bound, scarred, and maimed carcase, *thus miserably disfigured by man*, before he is dismembered and devoured by dogs ?

It hath been observed, that there is no country upon the face of the whole earth, that is not totally sunk in barbarism, where this beast is so ill treated, as it is in our own : hence England is proverbially called, “The Hell of Horses.” Our humanity hath also, with great ap-

pearance of reason, been called in question by foreigners, on account of our barbarous customs of baiting and worrying animals, and especially that cruel and infamous sport still practised among us on Shrove-Tuesday. But this character of cruelty, which is hardly to be equalled among Savages, and with which the nation hath been branded, is only applicable to the most stupid, ignorant, and uncivilized part of our countrymen. Those of higher rank and knowledge are far more humane and benevolent than those that endeavour to fix so ignominious a reproach upon the whole body of the people. It highly concerns us, and we should therefore do our utmost to get clear of this disgrace; lest we be thought more brutal than the wretched subjects of our cruelty.

I make no question but many think that beasts of the gentle, docile, and generous kind, should be treated with harshness and severity; when our management of them should be just the contrary.

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It is gentleness that subdues the obstinacy of the mule, and trains the horse to the business of peace or war. Rough and injudicious correction, as we often see in the management of children, serves only to confirm their perverseness, and harden their hearts.

I think myself also obliged to say something of the dog, the servant, the companion, and the friend of man. He defends his property, contributes to his diversion, and helps to supply his table; is grateful for the smallest favour bestowed upon him, and is ever ready to protect and fight for the tyrant who abuses him, and to lick the hand that in peevishness or wantonness corrects him. I have always been inclined to suspect the good-nature of those who have a dislike to this friendly and faithful creature, which, of all other beasts, has the strongest claim to our care and kindness. Yet how often is he taught to be fierce and cruel, *which is foreign from his nature*, by his inhuman master: how often is he kept short of food,

food, exposed to intolerable hardships, and the most painful death, by him whom Providence designed for his feeder and protector?

It is obvious to observe here, that many poor animals have been sacrificed, with horrid circumstances of cruelty, to flatter the pride, to please the palate, and pamper the bloated body of a single epicure; who, without one virtue of his own, exacts homage from his fellow-creatures for the wealth and pomp which was acquired by the frugality and industry of his ancestors. Such a man as this, though the multitude bare the head, and bow the knee to him, is, in reality, a contemptible character. The humane and the charitable, in a much humbler station are, in the eye of reason, far his superiors, and have a much higher relish of pleasure; I mean that which attends generous and tender sentiments, and the *much higher luxury of doing good.*

It has been a very serious question with some well-meaning and conscientious

tious persons, whether we have a right to destroy so many creatures as we daily do, for our necessity, conveniency, or sport. This is very easily answered. All inferior creatures were, by the creator, subjected to the dominion of man : And it is certain, that if he does not exercise this power, in taking away their lives, upon many occasions, that we should be over-run by them ; and it would be impossible for us to subsist : So that we are compelled to destroy them by the great law of necessity. But when we destroy them, let us remember to do it by the most expeditious, and the least painful means in our power ; and not give into such savage sports, as tend to the destruction of poor innocent animals, *without any advantage to ourselves.*

The Almighty hath implanted the fear and the dread of man in the creatures, for wise and good purposes ; and especially for their preservation. Let us not then defeat the design of his good

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providence; and idly pursue, and earnestly destroy a timorous, weak, and helpless animal, which can do us no harm, by an act that, perhaps, may be attended with the destruction of several others of the same kind. That God intended the preservation of the meanest of his creatures, when they are not hurtful to man, is evident from this precept in *Deuteronomy* : “ If thou find a bird’s-
“ nest in the way, thou shalt not take
“ the dam with the young : but thou
“ shalt, in any wise, let the dam go ;
“ that it may be well with thee, and
“ that thou may’st prolong thy days.”

I come now to make some reflections upon what hath been said :

That mankind hath a right to destroy animals, on many occasions, is evident from what I have already observed ; and it is further evident, from the greater kinds being permitted to kill the less for their necessary support.

But

But to make a waste of any of the works of God's creation, and to deprive the meanest insect of life, without a good reason for so doing, is certainly criminal. By such an act, a man destroys, what neither he, nor all the united powers of the world can ever repair ; and it may be attended with worse consequences than he can imagine. If superior Beings had the same power over us, that we have over brutes, what misery might not one of them occasion to a whole nation, by destroying such an insect as a minister of state may appear to be in his eyes ? If a child dismembers a bee, or an ant, he may, for any thing we know to the contrary, distress a whole common-wealth.—

Great attention should be paid to the early habits of children ; and they should be commended or corrected, according as they act well or ill, in the instance before us. Cruelty, like other vices,

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steals upon human nature by slow and imperceptible degrees. The practice of the child corrupts the principles, and hardens the heart of the man ; and what is begun in wantonness, may end in murder. *Domitian*, one of the weakest men, and worst tyrants that ever the world was cursed with, began with killing flies, before he made such a havock of his own species, at the head of the Roman Empire.—If the uncorrupted youth, with that warmth and benevolence of heart which is natural to him, could foresee how he might, by degrees, be ensnared and hardened by vice ; and by what steps he might become a monster of cruelty, he must be terrified at himself. *—When *Elijah* burst into tears at the horrid prospect of the miseries that were to

* This is admirably exemplified in "The four stages of "cruelty" a set of prints designed and engraved by Mr. Hogarth.

hefāl the Israelites, by the cruelty of *Hazaēl*, he said unto that Prophet, “ Why “ weepeth my Lord, and *Elijah* an-“ swered, because I know the evil that “ thou wilt do unto the children of *Israel*. “ Their strong holds wilt thou set on “ fire, and their young men wilt thou “ slay with the sword ; and wilt dash “ their children, and rip up their “ women with child.” *Hazaēl* was greatly shocked at this prediction, and cried out with amazement ; “ But what ? “ Is thy servant a dog, that he should “ do this great thing ?” But this prophecy was fulfilled ; and *Hazaēl*, when king of *Syria*, brought such destruction upon the Israelites, that he is said to have “ made them like the dust, “ by threshing.”

Thus we see by what degrees the human heart may be totally changed ; and how man, naturally kind and

compassionate, may become more brutal than the beasts themselves.

To conclude: Let us be careful to preserve the honest instinct and tender feelings of our nature. Let us also imitate the extensive care and benevolence of the divine Providence, that Providence without which not a sparrow falleth to the ground; by shewing our kindness to every living creature under our eye, and beneath our roof; particularly to those beasts to whose labour we owe so much in cultivating the earth: And may we treat our poor servants and labourers in these times of dearth and scarcity, and especially when they are advanced in years, and worn out with drudgery, with still greater kindness than we treat our dogs and horses.

May the cruel and unrelenting wretch, whatever species of God's creatures be
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the subjects of his cruelty, believe and tremble at the words of the Apostle :
“ He shall have judgment without mercy, who hath shewed no mercy.”

Now to God, &c.

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P O S T S C R I P T.

TH E foregoing discourse gave almost universal disgust to two considerable congregations. The mention of dogs and horses, was censured as a prostitution of the dignity of the pulpit, and considered as a proof of the Author's growing insanity. It was written in great haste, of which, indeed, it carries the marks ; but it was dictated by his heart, and is published as it fell from his pen..

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P O S T S C R I P T.

It is, with great humility, submitted to the judgment and candour of the public; and particularly, to the cool consideration of those who were pleased to censure it, and by whose disapprobation, without any premeditated design of the Author, it now sees the light.

R. N. I. S.

